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SPIRIT, SOUL, AND FLESH

II. רוּחַ, נֶפֶשׁ, AND בָּשָׂר IN THE OLD TESTAMENT

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It would be highly desirable, if it were also practicable, to show the development of the meaning of the three Hebrew words named above chronologically and genetically, and to this end to exhibit in succession the usage of the several great periods of Old Testament literature. But aside from the fact that such an exhibit would demand more space than can be given to it here, the problem itself is complicated by several facts which place a solution of it worthy of the attention of scholars beyond the powers of the present writer. For example, in the oldest extant literature it is evident that we have not the beginnings of Hebrew usage, but a stage of development in which it is already difficult to distinguish primitive from derived meanings, and in the later stages there are many questions of relative antiquity of different portions of the Old Testament, and of the interpretation of obscure passages which still further obscure the solution. On the other hand, the broad facts respecting relationship of meanings seem to be fairly clear, and wholly to ignore genetic relationships is to risk a resulting degree of misrepresentation of relations of meanings which might affect unfavorably our judgment even respecting the New Testament usage. The following analyses, accordingly, are an endeavor to represent the usage of the Old Testament as a whole, rather than by successive periods, but with the various meanings so arranged as to avoid any serious misrepresentation of genetic relations.

I. רוּחַ

I. *Wind*.—This was apparently the earliest meaning of רוּחַ. It occurs in all periods of the literature.

1. *Proprie*.—

Ps. 1:4: לֹא-כֵן הָרָשָׁעִים כִּי אִמ-כַּמֶּץ אֲשֶׁר-תִּזְדָּפֵף רוּחַ;

The wicked are not so; But are like the chaff which the wind driveth away.

Other examples of רִיחַ meaning "wind" are found in II Sam. 22:11; II Kings 3:17; Job 8:2; Ps. 18:11, 43; 83:14; 103:16; 104:3, 4; 147:18; Isa. 7:2; 17:13; 27:8; 32:2; 41:16; 57:13; 64:5; Jer. 2:24; 10:13; 13:24; 18:17; 51:16; Ezek. 5:2, 10; Dan. 2:35; Hos. 4:19; Zech. 5:9; 6:5; Jon. 1:4; 4:8.

It is sometimes spoken of as proceeding from God, yet not in such way as to change the meaning of the word.

Hos. 13:15: יְבוֹא קָדִים רִיחַ יְהוָה מִמִּדְבָּר עָלָה

An east wind shall come, the wind of the Lord coming up from the wilderness.

See other examples in Gen. 8:1; Exod. 10:13, 19; 14:21; 15:10 (?); Num. 11:31; Ps. 107:25; 135:7; Isa. 40:7; Am. 4:13.

Sometimes the writer has in mind the destructive force of the wind, but this also involves no change of meaning.

I Kings 19:11: וְהִנֵּה יְהוָה עֹבֵר רִיחַ גְּדוֹלָה וְחֶזֶק מִפָּרֶק הָרִים וּמִשְׁבֵּר סֻלְעִים לִפְנֵי יְהוָה

And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord.

See other examples in Ps. 11:6; 55:9; 148:8; Isa. 11:15; Jer. 4:11, 12; 22:22; 51:1; Ezek. 1:4; 17:10; 27:26.

Because of its illusiveness, רִיחַ, meaning "wind," perhaps sometimes breath, is the symbol of nothingness, emptiness, vanity.

Isa. 41:29: הֵן כָּלֶם אֲנִי אֶפֶס מַעֲשֵׂיהֶם רִיחַ וְחַהּוּ נִסְכֵּיהֶם:

Behold all of them, their works are vanity and nought: their molten images are wind and confusion.

See also Job 7:7; 15:2; 16:3; 30:15 (perhaps, however, to be taken literally); Ps. 78:39; Prov. 11:29; Isa. 26:18; Jer. 5:13; Hos. 12:2.

2. By metonymy it is used for the points of the compass, or, in general, for direction in space.

Jer. 52:23: וַיְהִיו הָרְמִלִּים הַשְּׂעִים וְשָׁשׂוּהוּ רִיחָהּ

And there were ninety-six pomegranates on the sides.

See also I Chron. 9:24; Jer. 49:32, 36; Ezek. 5:10, 12; 17:21; 42:16, 20; Dan. 8:8; 11:4.

II. *Spirit*.—One might naturally conjecture that רִיחַ denoting spirit was a later development from its use to denote the breath,

and that its application to the spirit of God was an outgrowth of its use with reference to the spirit of man. Unless, however, the order of development of meanings was widely different from the order of appearance in extant literature, or the judgment of modern scholars as to the order of the literature is wide of the mark, the meaning "spirit" came before "breath," and the application to God earlier than to man.

1. Spirit of God. From the conception of the wind as controlled by, or proceeding from, God and operative in nature, apparently arose the conception of the spirit of God, signifying the unseen but powerful influence or influences by which God affected or controlled men. The change of English translation from "wind" to "spirit" doubtless somewhat exaggerates the change of meaning in the mind of Hebrew writer or speaker. It was still for them the *רוּחַ אֱלֹהִים*, only operative in a different sphere.

a) The spirit of God is spoken of as operating in ways more or less analogous to those in which the wind might operate; yet in almost all the instances it is man who is affected thereby.

II Kings 2:16: *פָּן־נִשְׁאָר רִיחַ יְהוָה וַיִּשְׁלַכְהוּ בְּאַחֵר הַדְּרִים אוֹ בְּאַחַת הַנִּיָּאוֹת*

Lest peradventure the spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley.

For other examples see Gen. 1:2; I Kings 18:12; Ezek. 2:2; 3:12, 14, 24; 8:3; 11:1, 24; 43:5 [cf. below under *b*].

In Isa. 31:3 *רוּחַ* is used qualitatively with special reference to its powerfulness in contrast with the flesh as weak:

וּמִצְרִיִּים אָדָם וְלֹא־אֵל וְסִי־יִהּ בָּשָׂר וְלֹא רִיחַ

The Egyptians are men and not God, and their horses flesh and not spirit.

While the term does not refer specifically to the spirit of God, the idea of power associated with it is probably derived from the use of *רוּחַ* in reference to the divine spirit. Cf. II Kings 2:16; Judg. 14:6. This generic or qualitative use of *רוּחַ* to express the idea of power is quite isolated and at the opposite pole of development from *רוּחַ* as the symbol of weakness or emptiness derived from the more primitive use of *רוּחַ* meaning wind. In Job 26:13 also *רוּחַ* is apparently used by metonymy for power.

b) The spirit of God (אֱלֹהִים or יְהוָה) is spoken of as operating upon or within men, producing various psychical and physico-psychical effects, such as physical strength, courage, prophetic frenzy, a prophetic message. The range of usage is very wide, from those in which the effect is purely physical to those in which the spirit is represented as giving to the prophet his message.

Judg. 3:10: וַתָּהִי עָלָיו רוּחַ־יְהוָה וַיִּשְׁפֹּט אֶת־יִשְׂרָאֵל

And the spirit of the Lord came upon him, and he judged Israel.

Isa. 61:1: רוּחַ אֲדֹנָי יְהוָה עָלַי יָעַן מָשַׁח יְהוָה אֹתִי לְבַשֵּׁר עֲנִיִּים שְׁלַחֲנִי לְחַבֵּשׁ לְנִשְׁבְּרֵי־לֵב לְקֹרֵא לְשׁוֹבִיִּם דְּרוֹר וּלְאֲסוּרִים פִּקְח־קוֹחַ:

The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

Other examples of רוּחַ used in similar way are found in Gen. 41:38; Exod. 31:3; 35:31; Num. 11:17, 25, 29; 24:2; 27:18(?); Judg. 6:34; 11:29; 13:25; 14:6; 14:19; 15:14; I Sam. 10:6, 10; 11:6; 16:14a; 19:20, 23; II Sam. 23:2; I Chron. 12:19; II Chron. 15:1; 20:14; 24:20; Job 32:8 (by *implication* the spirit of Jehovah); Ps. 106:33; Ezek. 1:12, 20, 21; 11:5a; 37:1 [cf. the examples from Ezek. under a), as illustrating the close relationship of the two usages]; Hos. 9:7; Mic. 2:7; 3:8.

Volz¹ interprets the expression "evil spirit from [or of] God," in I Sam. 16:14b; 16:15, 16, 23a, b; 18:10; 19:9; and Judg. 9:23, "God sent a spirit of evil between Abimelech and the men of Shechem," as referring to a demon, which originally had nothing to do with Yahweh, the phrases "from God," "of God," etc., being the product of a subsequent desire to make every extraordinary phenomenon subordinate to God. The expression as it stands would not in that case exactly reflect the thought of any period, but would be the result of the blending of ideas due to different periods and not wholly assimilated. For the purposes of the present paper it is not essential to determine the accuracy of this judgment.

¹ Volz, *Der Geist Gottes*, Tübingen, 1910, pp. 4 ff.

It is probable in any case that the idea of a demonic spirit arose in the Hebrew mind within the Old Testament period (see 3 below) and that within that period the conception of the supremacy of God prevailed to such an extent that Hebrew writers did not shrink from designating the source from which evil came as a spirit of God. Whether in the latter case those who framed or those who read such passages as Judg. 9:23; I Sam. 16:14-23 had in mind the spirit of God, and understood the epithet "evil" as describing simply the result of the divine action, or conceived that the evil spirits (demonic) were God's in the sense that they were ultimately under divine control, is not wholly clear. The decision of the question depends mainly upon the date at which the idea of the demonic spirit became current in Israel.

The question also arises, though on different grounds, whether in Exod. 28:3; Deut. 34:9 the expression "spirit of wisdom" refers to the spirit of God, called a spirit of wisdom because of the effect produced, or to the spirit of man, to which God imparts wisdom, or is simply a pleonastic phrase for wisdom. See also Isa. 28:6, "spirit of judgment." These passages are in themselves capable of either interpretation. But such passages as Gen. 41:38 (cf. vs. 39); Mic. 3:8, in which similar results are ascribed to the spirit of God, expressly so called, favor the first interpretation. This probably applies also to Num. 27:18 and Zech. 12:10. In II Kings 2:9, 15 the conception may be that the very spirit of Elijah was to come upon Elisha, but vs. 16 again suggests a reference to the spirit of God. So in Num. 11:17, 25, 26, the spirit (with the article) that is upon Moses, though not defined as the spirit either of Moses or of God, is put upon the young men by God, and is most probably thought of as the spirit of God. But both here and in II Kings 2:9, the conception is quantitative rather than purely individual; and all the other passages are perhaps somewhat influenced in thought and expression by the fact of the quantitative idea of the spirit.

c) Under the influence of an increasingly ethical conception of God, the spirit of God, called also the spirit of holiness, is spoken of as operative in the life of the community of the chosen people and of individuals, guiding, instructing, redeeming, ethically purifying.

Isa. 44:3: אֶצְקֵה רוּחִי עַל-זֶרְעֶךָ וּבְרֵכָתִי עַל-צִאצְאֶיךָ;

I will pour my spirit upon thy seed, and my blessing upon thine offspring.

Ps. 51:11 (13): אֶל-תִּשְׁלִיכֵנִי מִלְּפָנֶיךָ יְיָ וְרוּחַ קֹדְשְׁךָ אֶל-תִּקַּח מִמֶּנִּי

Cast me not away from thy presence; And take not thy holy spirit from me.

For other examples see Neh. 9:20, 30; 39:29; Isa. 11:2; 42:1; 48:16; 59:21; 63:10, 11, 14; Ps. 139:7; 143:10; Hag. 2:5; Zech. 4:6; 12:10; Joel 3:12 (2:28, 29).

The line of demarkation between this class and that which immediately precedes manifestly cannot be sharply drawn, many cases being on the border line.

d) Rarely, and probably in part under the influence of the conception of רוּחַ as the breath of life, the spirit of God is spoken of as the source of physical life. Here, also, as under b) the spirit is sometimes, at least, thought of quantitatively. Cf. II, 2, d).

Job 33:4: רוּחַ-אֵל עָשָׂהנִי וְנִשְׁמַת שְׁדַי הִחְיֵנִי;

The spirit of God hath made me, And the breath of the Almighty giveth me life.

See also Gen. 6:3; Job 27:3; 34:14; Ps. 104:30.

As against the view of Wendt, *Fleisch und Geist*, pp. 19-22, that the wind, which forms the basis for the idea of the Spirit, is conceived of by the Hebrews as immaterial, Gunkel, *Wirkungen des Heiligen Geistes*, pp. 48 f., holds that the Hebrews thought of both wind and spirit as material, but as an extremely refined air-like substance. The possibility that spirit was a substance, but immaterial, is ignored by both of them; probably with reason in view of the lack of evidence that the Hebrews ever thought of immaterial substance. As between Wendt and Gunkel, the latter seems correct. Beyond this and the fact that the Hebrews denied to spirit the *ordinary* attributes of matter, it is difficult to go with certainty.

2. The spirit of man.

a) As the seat of, or as identical with (the latter apparently the earlier of the two ideas) strength, courage, anger, distress, or the like [cf. examples under 1, b) above].

Judg. 8:3: אַז רָפְתָּהוּ רוּחָם מֵעָלָיו בְּדַבְּרוֹ הַזֶּה

Then their anger was abated toward him, when he had said that.

Job 7:11: אֲדַבְּרָה בְּצַר רוּחִי

I will speak in the anguish of my spirit.

Prov. 18:14: רוּחַ אִישׁ יְכַלִּיל מַחְלָהוּ וְרוּחַ נִכְאָה מִי יִשְׁאַנֶּה

The spirit of man will sustain his infirmity; but a broken spirit who can bear?

See other examples as found in Gen. 26:35; 41:8; 45:27; Exod. 6:9; 35:21; Num. 27:18 (?); Deut. 2:30; Judg. 8:3; 15:19; Josh. 2:11; 5:1; I Sam. 1:15, 30:12; I Kings 10:5; 21:5; Job 6:4; 15:13; 21:4; 32:18; I Chron. 5:26; II Chron. 9:4; 21:16; 36:22; Ezra 1:1, 5; Job 6:4; 15:13; 21:4; 32:18; Ps. 32:2; 76:13; 77:4; 142:4; 143:4, 7; Prov. 14:29; 15:4, 13; 16:18, 19, 32; 17:22; 29:11, 23; Isa. 19:3, 14; 38:16; 54:6; 61:3; 65:14; Jer. 51:11; Ezek. 3:14b; 21:7; Dan. 2:1, 3; 5:20; 7:15; Zech. 6:8.

b) With kindred meaning but with special reference to the moral and religious life, the seat of humility and other good qualities.

Isa. 57:15: מְרוֹם וְקָדוֹשׁ אֲשׁוּכֹן וְאֶת־הֶפֶא וְשֵׁפֶל־רוּחַ לְהַחְיֹת רוּחַ טָפִלִים וְלַחֲיִיזֹת לֵב נִדְפָּאִים:

I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Other examples of this use of רוּחַ are found in Ps. 34:19; 51:12, 19; Hag. 1:14; Ps. 78:8; Prov. 11:13; Isa. 26:9; 57:16; 66:2; Ezek. 11:19; 18:31; 36:26.

c) Rarely, and only in late writers, רוּחַ is used of the seat of mentality.

Job 20:3: מוֹסֵר כְּלִמְתִּי אֲשָׁמַע וְרוּחַ מִבִּינָתִי יַעֲנֵנִי:

I have heard the reproof which putteth me to shame, And the spirit of my understanding answereth me.

See also I Chron. 28:12; Isa. 29:24; Ezek. 11:5b; 20:32.

Mal. 2:15b (see also 16): נִשְׁמְרוּתָם בְּרוּחָם probably belongs here, the meaning being, "Be on your guard in [or with] your minds, and deal not thou treacherously with the wife of thy

youth." Wellhausen and Nowack suggest the possibility that **בְּרוּחָם** means "on peril of your lives" (BDB, *s.v.*); this is possible for the preposition but a difficult if not impossible meaning for the noun. Smith (*Int. Crit. Com.*) takes **רוּחַ** in the sense, character, purpose, or will, which is, however, neither strictly suitable to the context, nor a well-authenticated usage of the word, the passages cited scarcely vouching for it. The more general meaning "spirit," as the seat of emotion and will, is less open to objection. The sentence in that case would mean, "Guard yourselves in [the sphere of] your spirits, i.e., against those feelings which might lead one of you to deal treacherously with the wife of his youth."

d) With approximation to the sense of **נַפֶּשׁ**, **רוּחַ** denotes the spirit of man as the seat or cause of life, often with accompanying reference to God as its source. Cf. II, 1, *d*).

Num. 16:22: **אֵל אֱלֹהֵי הָרוּחֹת לְכָל בָּשָׂר**

O God, the God of the spirits of all flesh.

Zech. 12:1: **נְאֻם־יְהוָה נֹטָה שָׁמַיִם וְיִסַּד אָרֶץ וַיֵּצֵר רוּחַ־אָדָם בְּקִרְבּוֹ:**

Thus saith the Lord, which stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man within him.

See also Num. 27:16; Job 10:12; 12:10; 17:1; Ps. 31:5; Isa. 42:5; Ezek. 10:17 (?).

The passages in Eccl. (3:19, 21; 12:7), which must doubtless be taken all together, are peculiar in that the term **רוּחַ** is applied to the lower animals along with man, while at the same time God is represented as its source. The conception seems to be that there proceeds from God **רוּחַ**, quantitatively not individually thought of, which is the source and cause of life for both man and beast, and that at death this **רוּחַ** returns from both man and beast to the source from which it came. Cf. II, 1, *d*), above, and III, 1, below. There is possibly to be discerned here an influence of the idea expressed by Epicharmus: *συνεκρίθη καὶ διεκρίθη κατῆλθεν, ὅθεν ἦλθεν, πάλιν, γὰρ μὲν εἰς γὰρ, πνεῦμα δ' ἄνω*. See *Am. Jour. Theol.*, October, 1913, p. 569.

3. The idea of a demon, a personal spirit neither human nor divine, which was undoubtedly current in the ancient world,

and is unquestionably found in late Jewish writings, is nowhere in the Old Testament expressed with that clearness which it acquires later. It is probable, however, that it is present in such passages as II Kings, chap. 19; Zech. 13:2; Job 4:15.

Job 4:15: רוּחַ עַל-פָּנַי יִחַלֶּה תְּסִמֵּר שְׁעֵרֹת בְּשָׁרִי

A spirit passed before my face and the hair of my flesh stood up.

It is perhaps also to be found in I Kings 22:21-23 and the parallel passage, II Chron. 18:20-22, in which Zedekiah describes the spirit by which Zedekiah and others have spoken as a lying spirit sent forth from God. But in view of the highly dramatic character of the passage it may be doubted whether the language is not simply a dramatic way of saying that Zedekiah is lying. The answer depends in this case, as in those mentioned under 2, *a*), mainly on the period at which the idea of the demon can be shown to have been current in Israel. The same considerations apply to Num. 5:14, 30, with its reference to a spirit of jealousy; to Hos. 4:12; 5:4, spirit of whoredom; Mic. 2:11, spirit of falsehood; Isa. 19:14, spirit of perverseness; Isa. 29:10, spirit of deep sleep.

III. *Breath*, which is the sign of life, and the cessation of which is death.—

1. *Proprie*.—The breath. Instances of this meaning are found first in the exilic period, and Ezek. 37:5-14 suggests a close connection between the older meanings, "wind" and "spirit," and the apparently later meaning, "breath."

Ezek. 37:9, 10: וַיֹּאמֶר אֵלַי הִנֵּבֹא אֶל־הָרוּחַ הַנִּבְּא בְּיָאֲדָם וְאָמַרְתָּ אֶל־הָרוּחַ כֹּה־אָמַר אֲדֹנָי יְהוִה מֵאַרְבַּע רוּחוֹת בְּאֵי הָרוּחַ וַיִּפְתִּי בַּהֲרוּגִים הָאֵלֶּה וַיְחִיּוּ: וְהִנֵּבְאֹתִי פֶאֶשֶׁר צִוֵּנִי וְתִבְרֹא בָהֶם הָרוּחַ וַיְחִיּוּ וַיַּעֲמֵדוּ עַל־רַגְלֵיהֶם תֵּלַל גְּדוֹל מְאֹד מְאֹד:

Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they stood upon their feet, an exceeding great army.

See also Gen. 6:17; 7:15, 22; Job 9:18; 15:30; 19:17; Ps. 104:29; 135:17; 146:4; Jer. 10:14; 14:6 (?); 51:17; Lam. 4:20; Hab. 2:19.

In all of these instances, except those in Job, the breath is definitely thought of as the breath of life. On Eccl. 3:19, 20; 12:7, see 2, *d*), above.

2. As the symbol of anger or of power; of man (Isa. 25:4; 33:11 [?]); of the Messiah (Isa. 11:4); but usually of God (Exod. 15:8; II Sam. 22:16; Job 4:9; Ps. 18:15; 33:6; Isa. 30:28; 59:19; Ps. 33:6; Job 4:9); sometimes apparently with a blending of the idea of wind.

Isa. 11:4: וְהָפַח-אֲרָץ בְּשֶׁבֶט פִּיו וּבְרִיחַ שְׁפָתָיו יָמִית רָשָׁע:

He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Whether by רוּחַ מְשַׁפֵּט and רוּחַ בָּעֵר in Isa. 4:4 the prophet means the breath of God as the expression of his anger, or the spirit of God with an idea similar to that expressed by רוּחַ קָדֵשׁ in Ps. 51:11, is not easy to decide. In any case the expression might easily be taken in the latter sense in later times.

II. נֶפֶשׁ

The order of development of meanings is difficult to determine. The idea commonly held formerly that the fundamental idea is breath is now generally given up, there being no certain or probable instance of the use of the word in that sense. (On Job 41:21 [13], Prov. 27:9, Isa. 13:20, see BDB,¹ *s.v. ad fin.*) The following analysis, though based on repeated personal study of all the Old Testament passages, is largely influenced by BDB, especially in respect to I, and the order of arrangement.

I. *Soul*, that entity which, residing in a living being, makes it alive, and the departure of which is death—sometimes distinguished from בָּשָׂר, flesh.—

I Kings 17:21: וַיִּתְמַד עַל-הַיֶּלֶד שְׁלֹשׁ פְּעָמִים וַיִּקְרָא אֶל-יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי תִשְׁבֵּתָנָא נַפְשׁ-הַיֶּלֶד הַזֶּה עָלִי-קִרְבִּי:

And he stretched himself upon the child three times, and called unto the Lord, and said, O Lord my God, I pray thee let this child's soul come into him again.

¹ Brown, Driver, and Briggs, *Hebrew and English Lexicon of the Old Testament*, Boston, 1906.

See other examples in Gen. 35:18; I Kings 17:21, 22; Job 11:20; 31:39; 33:18, 22, 28, 30; Ps. 16:10; 30:4; 31:10; 49:16; 86:13; 89:49; 131:2; Prov. 11:17; 23:14; Isa. 10:18; 38:17; Jer. 15:9; Lam. 3:20; cf. also Job 14:22; 30:16; Ps. 42:5, 7 which BDB assign to this class.

The soul, as a living entity, is sometimes said to be in the blood or even identified with it, and on this is based a prohibition of the eating of blood.

Lev. 17:14b: דִּם כָּל-בָּשָׂר לֹא תֹאכְלוּ כִּי נֶפֶשׁ כָּל-בָּשָׂר דָּמוֹ

Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof.

See also Gen. 9:4, 5; Deut. 12:23a, b.

II. *Soul*, the seat of appetite, emotion, and the like, with no implication of a separate entity, or of the possibility of separate existence.—

1. The seat of physical appetites, health, and vigor.

Deut. 12:20: כִּי-יִרְחֹב יְהוָה אֶת-הַגְּבֻלָּה פֶּאֶשֶׁר דָּבָר לֵךְ וְאָמַרְתָּ אֲכָלָה בָּשָׂר כִּי-תֹאמְרוּ נֶפֶשׁ לֶאֱכֹל בָּשָׂר בְּכָל-אֶרֶץ נֶפֶשׁ תֹּאכַל בָּשָׂר:

When the Lord thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul desireth to eat flesh; thou mayest eat flesh after all the desire of thy soul.

For other examples see Num. 11:6; 21:5; Deut. 12:15, 21; 23:25; Job 33:20; Ps. 78:18; 106:15; 107:5, 9, 18; Prov. 6:30; 10:3; 13:25; 16:24, 26; 23:2; 25:25; 27:7 *bis*; Eccl. 2:24; 4:8; 6:2, 7; Isa. 29:8a, b; 32:6; 55:2;^{*} 56:11; 58:11;^{*} Jer. 31:14;^{*} 50:19;^{*} Lam. 1:11, 19; Ezek. 7:19; Hos. 9:4; Mic. 7:1.

2. The seat of emotion of all kinds—desire, courage, hope, fear, love, hate, sorrow, discouragement, vengeance, or, by metonymy, the emotions themselves, frequently but by no means constantly as the seat of religious experience.

Job 30:25: אִם-לֹא בְכִיִּי לְקֹשֶׁה-יּוֹם עָנְמָה נַפְשִׁי לְאַבְיוֹן

Did not I weep for him that was in trouble? Was not my soul grieved for the needy?

^{*} But the whole expression is used figuratively for a religious experience.

Ps. 86:4: שִׂמַּח נַפְשִׁי עֲבֹדָהּ כִּי־אֵלֶיךָ אֲדֹנָי נַפְשִׁי אֶשְׂאֵל:

Rejoice the soul of thy servant, for unto thee O Lord do I lift up my soul.

Cant. 1:7: הַגִּידָה לִּי שָׂאֲהָבָה נַפְשִׁי אֵיכָה תִרְעֶה:

Tell me, O thou whom my soul loveth, where thou feedest thy flock.

Isa. 61:10: שׂוֹשׁ אֲשִׁישׁ בִּידֹוָהּ הִגִּיל נַפְשִׁי בְּאֱלֹהֵי:

I will rejoice greatly in the Lord; my soul shall be joyful in my God.

See other examples in Gen. 23:8; 34:3, 8; 42:22; Exod. 15:9; 23:9; Lev. 23:27, 32; 26:11, 15, 16, 30, 43; Num. 21:4; 29:7; Deut. 14:26 *bis*; 18:6; 21:14; 24:15; 28:65; Josh. 23:11; Judg. 5:21; 10:16; 16:16; 18:25; Ruth 4:15 (?); I Sam. 1:10, 15; 2:16, 33; 18:1b, c; 20:4; 22:2; 23:20; 30:6; II Sam. 3:21; 5:8; 17:8; I Kings 11:37; II Kings 4:27; 9:15; Job 3:20; 6:11; 7:11; 10:1 *bis*; 14:22; 16:4a, b; 18:4; 19:2; 21:25; 23:13; 24:12; 27:2; 30:16, 25; 41:13, 21;¹ Ps. 6:4; 10:3; 11:5; 19:8; 23:3; 25:13; 27:12; 31:8; 33:20; 34:3; 35:9, 12, 13, 25; 41:3, 5; 42:2, 3, 5, 6, 7, 12; 43:5; 44:26; 57:7; 62:2, 6; 63:1, 6, 9; 69:11; 77:3; 84:3; 86:4 *bis*; 88:4; 94:19; 103:1, 2, 22; 104:1, 35; 105:22; 107:26; 116:7; 119:20, 25, 28, 81; 123:4; 130:5, 6; 138:3; 143:6, 8, 11, 12; 146:1; Prov. 6:16; 13:2, 4 *bis*, 19; 14:10; 19:18; 21:10, 23; 25:13; 28:25; 29:17; 31:6; Eccl. 6:3, 9; 7:28; Cant. 1:7; 3:1, 2, 3, 4; 5:6; 6:12; Isa. 1:14; 3:20 (?); 5:14; 15:4; 19:10; 26:8, 9; 38:15; 42:1; 53:11; 58:3, 5, 10 *bis*; 61:10; 66:3; Jer. 2:24; 4:31; 5:9, 29; 6:8; 9:8; 12:7; 13:17; 14:19; 15:1; 22:27; 31:12, 25 *bis*; 34:16; 44:14; Lam. 1:16; 2:12; 3:17, 20, 51; Ezek. 16:27; 23:17, 18 *bis*, 22, 28; 24:21, 25; 25:6, 15; 27:31; 36:5; Hos. 4:8; Micah 7:3; Hab. 2:5; Zech. 11:8 *bis*.

3. The seat of will and moral action, especially when joined with לִבָּב, but occasionally alone; not of course sharply distinguished from the preceding class.

Deut. 30:2: וְשָׁבַת עַד־יְהוָה אֱלֹהֶיךָ וְשָׁמַעְתָּ בְּקוֹלִי כָּל־אֲשֶׁר־
אֶנְכִּי מְצַוְךָ הַיּוֹם וּבָנִיתָ וּבָנִיתָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ:

And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart and with all thy soul.

¹ Briggs, *Jour. Bib. Lit.*, XVI (1897), p. 30.

See other examples in Gen. 49:6; Deut. 4:29; 6:5; 10:12; 11:13, 18; 13:4; 26:16; 30:6, 10; Josh. 22:5; I Kings 2:4; 8:48; II Kings 23:3, 25; I Chron. 22:19; 28:9; II Chron. 6:38; 15:12; 34:31; Job 6:7; 7:15; Ps. 24:4; 25:1; 119:129, 167; Jer. 32:41; Ezek. 4:14; Mic. 6:7; Hab. 2:4.

Here also instead of under 2 might be classified Ps. 27:12; 41:2; 105:22; Deut. 23:25; Josh. 23:11.

4. Rarely of the seat of mentality.

Esth. 4:13: אֶל־חַדְמִי בְּנַפְשִׁי לְהַמְלִיךָ בֵּית־הַמֶּלֶךְ

Think not in thy soul that thou shalt escape in the king's house.

See other examples in Deut. 49:15; Josh. 23:14; I Sam. 2:35; Esth. 4:13; Ps. 13:3; 35:3; 139:14; Prov. 2:10; 19:2; 23:7; 24:14; 27:9; Jer. 42:20. But in most cases the meaning may be more general, "self"; it is doubtful, moreover, whether in any case the Hebrew mind made the distinction indicated by the subdivisions under the main division II.

III. *Life*, that element or characteristic which distinguishes a living being from inanimate objects.—

Job 2:4: עוֹר בְּעַד־עוֹר וְכָל אֲשֶׁר לְאִישׁ יִתֶּן בְּעַד נַפְשׁוֹ

Skin for skin, yea all that a man hath, will he give for his life.

Jer. 51:6: נָסוּ מִתּוֹךְ בָּבֶל וּמִלְּטוֹ אִישׁ נַפְשׁוֹ

Flee out of the midst of Babylon, and save every man his life.

See other examples in Gen. 9:4, 5*a*, *b*; 19:17; 19:19; 32:31; 44:30*a*, *b*; Exod. 4:19; 21:23, 30; 30:12, 15, 16; Lev. 24:18*b*, *c*; Num. 17:3; 25:31; 31:50; Deut. 13:7; 19:21; 24:6; Josh. 2:13, 14; 9:24; Judg. 5:18; 9:17; 12:3; 18:25*a*, *b*; I Sam. 18:1*c*, 3; 19:5, 11; 21:1, 17; 22:23*a*, *b*; 23:15; 24:12; 25:19*a*, *b*, *c*; I Sam. 26:21, 24*a*, *b*; 28:9, 21; II Sam. 1:9; 4:8, 9; 14:7, 14; 16:11; 18:13; 19:6*a*, *b*, *c*, *d*; 23:17; perhaps also Lev. 17:11*b*; I Kings 1:12*a*, *b*; 1:29; 2:23; 3:11; 19:2*a*, *b*; 19:3, 4*a*, *b*, 10, 14; 20:31, 32, 39*a*, *b*, 42*a*, *b*; II Kings 1:13*a*, *b*, 14; 7:7; 10:24*a*, *b*; I Chron. 11:19*a*, *b*; II Chron. 1:11; Esth. 7:3, 7; 8:11; 9:16; Job 2:4, 6; 12:10; 13:14; 27:3, 8; 31:30; Ps. 6:5; 7:6; 17:9; 22:21; 25:20; 26:9; 31:14; 33:19; 34:23; 35:4, 17; 38:13; 40:15; 49:9; 54:5, 6; 55:19; 56:7, 14; 59:4;

63:10; 66:9; 69:2, 19; 70:3; 71:10, 13, 23; 72:13, 14; 74:19; 78:50; 86:2, 14; 94:21; 97:10; 116:4, 8; 119:109; 120:2; 121:7; 124:4, 5; 143:3; Prov. 1:18, 19; 3:22; 6:26; 7:23; 11:30 (?); 14:25 (?); 12:10; 13:3, 8; 16:17; 19:8, 16; 20:2; 22:23; 24:12 (?); 29:10, 24; Isa. 43:4; 44:20; 53:10, 12; Jer. 2:34; 4:10, 30; 11:21; 19:7a, b; 20:13; 21:7, 9; 22:25; 26:19; 34:20, 21; 38:2, 16a, b; 39:18; 40:14, 15; 44:30a, b; 45:5; 46:26; 48:6; 49:37; 51:6, 45; Lam. 2:19; 5:9; Ezek. 3:19, 21; 13:18a, b, 20a, b, c; 14:14, 20; 16:5; 17:17; 22:25, 27; 32:10; 33:5, 9; Amos 2:14, 15; Jon. 1:14; 2:6, 8; 4:3.

In various idiomatic phrases, such as "my life shall live," "as thy life liveth," "to smite a life," or "to stay a life," "the life dies," נָפֶשׁ seems, despite the unusual character of the expression, to retain the meaning "life."

Gen. 12:13: אֲמַרְיָנָא אַחֲתִי אֶתָּה לְמַעַן יִשְׁבְּלִי בְּעֵבְרָהּ וְהָיְתָה נַפְשִׁי בְּגִלְלָהּ:

Say, I pray thee, thou art my sister: that it may be well with me and that I may live because of thee.

Lev. 24:17: וְאִישׁ כִּי יַכֶּה כָּל־נֶפֶשׁ אָדָם מוֹת יוּמָת:

And he that smiteth any man to death shall surely be put to death.

See other examples in Gen. 19:20; 37:21; Lev. 24:18a; Num. 23:10; 31:19; 35:11, 15, 30; Deut. 19:6, 11; 22:26; 27:25; Josh. 20:3, 9; Judg. 16:30; I Sam. 1:26; 17:55; 20:3; 25:26; II Sam. 11:11; 14:19; II Kings 2:2, 4, 6, 30; Job 31:39; 36:14; Ps. 22:30; 119:75; Isa. 55:3; Jer. 38:17, 20; Ezek. 13:18c, 19a, b; 18:27; Jon. 4:8(?).

IV. *A living being*, a being that possesses life, as distinguished from an inanimate object:

1. In the phrase נֶפֶשׁ חַיָּה as a general term for any being that has animal life, whether man or beast.

Gen. 1:24: וַיֹּאמֶר אֱלֹהִים תוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה

And God said, let the earth bring forth the living creature after its kind.

See also Gen. 1:20, 21, 30; 2:7, 19; 9:10, 12, 15, 16; Lev. 11:10, 46a; Ezek. 47:9.

Occasionally נֶפֶשׁ without חַיָּה is used in this inclusive sense. So Lev. 10:46b; Num. 31:28.

2. Much more frequently נֶפֶשׁ without the addition of יְיָ is applied to man only:

a) Meaning person, individual man.

Lev. 17:12: **עַל־כֵּן אָמַרְתִּי לְבְנֵי יִשְׂרָאֵל כָּל־נֶפֶשׁ מִכֶּם לֹא־תֹאכַל דָּם**

Therefore I said unto the children of Israel, no soul of you shall eat blood.

See other examples in Gen. 14:21; 17:14; 36:6; Exod. 12:15, 16, 19; 31:14; Lev. 2:1; 4:2, 27; 5:1, 2, 4, 15, 17, 21; 7:18, 20a, b, 21a, b, 25, 27a, b; 17:10, 15; 18:29; 19:8; 20:6a, b; 22:3, 6, 11; 23:29, 30a, b; 27:2; Num. 5:6; 9:13; 15:27, 28, 30a, b, 31; 19:13b, 18, 20, 22; Deut. 24:7; Josh. 10:28, 30, 32, 35, 37a, b, 39; 11:11; I Sam. 22:22; II Kings 12:5; Prov. 11:25; 19:15; 28:17; Isa. 49:7; Jer. 43:6; Lam. 3:25; Ezek. 18:4a, b, c, d, 20; 27:13; 33:6.

b) In enumerations.

Exod. 1:5: **יְדֵי כָל־נֶפֶשׁ יֹצְאֵי יֶדְי־יַעֲקֹב שִׁבְעִים נֶפֶשׁ**

And all the souls that came out of the loins of Jacob were seventy souls.

Other examples occur in Gen. 46:15, 18, 22, 25, 26a, b, 27a, b; Exod. 12:4; 16:16; Num. 31:35a, b, 40a, b, 46; Deut. 10:22; I Chron. 5:21; Jer. 52:29, 30a, b.

c) With pronominal suffix it has the force of a reflexive or personal pronoun.

Ps. 11:1: **אֵיךְ תֹאמַרְי לְנַפְשִׁי נָדְדוּ הָרָקִים צְפוּרִי**

How say ye to my soul, Flee as a bird to your mountain?

See other examples in Gen. 27:4, 19, 25, 31; Lev. 11:43, 44; 16:29, 31; 20:25; Num. 30:3, 5a, b, 6, 7, 8, 9, 10, 11, 12; Job 9:21(?); 32:2; Ps. 3:3; 7:3; 17:13; 35:7; 49:19; 57:2, 5; 66:16; 88:15; 94:17; 105:18; 109:20, 31; 120:6; 141:8; 142:5, 8; Prov. 11:17; 18:7; 22:25; Isa. 3:9; 46:2; 47:14; 51:23; Jer. 3:11; 6:16; 17:21; 18:20; 37:9; 44:7; 51:14; Lam. 3:24, 58; Amos 6:8 (of Jehovah); Hab. 2:10.

In a few passages it stands for the self as the whole complex of opportunities and possibilities that belong to a man while he lives (Prov. 6:32; 8:36; 15:32; cf. 15:32; 22:25).

d) Occasionally (in Lev., Num., and Hag., only) it is used of a person once living, but now dead.

Num. 5:2: וְכֹל טָמֵא לְנֶפֶשׁ :

Whosoever is unclean by the dead.

So also in Lev. 19:28; 21:1, 11; 22:4; Num. 6:6, 11; 9:6, 7, 10; 19:11, 13a; Hag. 2:13.

The occurrence of this usage compared with the use of נֶפֶשׁ חַיָּה to denote a living creature suggests the possibility that נֶפֶשׁ alone properly means a creature (it could hardly be person) whether alive or dead. But the whole body of facts (note, e.g., the rarity of its use of the dead, and the limited number of instances of חַיָּה compared with the large number of cases in which נֶפֶשׁ alone expresses the idea of life) seems best accounted for by the supposition that חַיָּה when it occurs is pleonastic and that the use of נֶפֶשׁ in reference to a dead body is an offshoot from its use to signify person [IV, 2, a)]. Cf. the use of the English word "person" (the Latin *persona* originally meaning a mask covering the body) to denote the body as in the phrase "exposure of the person"; or the use of the word "soul" to mean a person, as in the expression "a thousand souls perished."

III. בָּשָׂר

Whatever the primitive Semitic sense of this term (see Gesenius-Buhl, which on the basis of the Arabic regards "skin" as the original meaning and assigns this to Ps. 102:6), the meaning which, with the possible exception of Ps. 102:6, is basal to all others in the Old Testament is clearly "flesh." Usage is as follows:

I. *Flesh*, the soft, muscular portions of a body living or once living; used both of man and beast.—

Job 2:5: אֵלֶם שָׁלַח יָדָהּ וְגַע אֶל-עֲצָמוֹ וְאֶל-בָּשָׂרוֹ אִם-לֹא אֶל-פָּנָיו יִבְרַכָּהּ

But put forth thine hand now, and touch his bone and his flesh, and he will renounce thee to thy face.

Isa. 22:13: דֹּרֵג בָּקָר וְשֹׂחֵט צֹאן אָכַל בָּשָׂר וְשָׁתוּת יַיִן

Slaying oxen and killing sheep, eating flesh and drinking wine.

See other examples in Gen. 2:21, 23a, b (?); 9:4; 17:11, 13, 14, 23, 24, 25; 40:19; 41:2, 3, 4, 18, 19 (of animals); Exod. 4:7;

12:8, 46; 16:3, 8, 12; 21:28; 22:30, 31 (?); 28:42; 29:14, 31, 32, 34; Lev. 4:11; 6:20 (27); 7:15, 17, 18, 19 *bis*, 20, 21; 8:17, 31, 32; 9:11; 11:8, 11; 12:3; 13:10, 14, 15*a*, *b*, 16; 15:2, 3*a*, *b*, 7, 19; 16:27; 18:18; 26:29*a*, *b*; Num. 11:4, 13, 18*a*, *b*, 21, 33; 12:12; 19:5; Deut. 12:15, 20*a*, *b*, *c*, 23, 27*a*, *b*; 14:8; 16:4; 28:53, 55; 32:42; Judg. 6:19, 20, 21*a*, *b*; 8:7; I Sam. 2:13, 15*a*, *b*; 17:44; I Kings 17:6*a*, *b*; 19:21; II Kings 5:10, 14*a*, *b*; 9:36; Job 2:5; 6:12; 10:11; 13:14 (?); 14:22; 19:20, 26; 31:31; 33:21, 25; 41:15 (23); Ps. 27:2; 38:4, 8; 50:13; 79:2; 102:6; 109:24; Prov. 5:11(?); 23:20; Eccles. 4:5; Isa. 44:16, 19; 49:26; 65:4; 66:17; Jer. 7:21; 11:15; 19:9*a*, *b*, *c*; Lam. 3:4; Ezek. 4:14; 11:3, 7, 11, 19; 16:26(?); 23:20*a*, *b*; 24:10; 32:5; 36:26*b*; 37:6, 8; 39:17, 18; 40:43; 44:7, 9; Dan. 1:15; 10:3; Hos. 8:13; Mic. 3:3; Hag. 2:12; Zech. 11:9, 16; 14:12.

In Gen. 17:11 ff. it is used (in its proper sense) in the expression בְּשַׁר עֶרְלָה, "flesh of the foreskin" (cf. also Exod. 28:42). According to Gesenius-Buhl and BDB in Lev. 15:2, 3, 7, the term itself denotes the male organ, and in Lev. 15:19, the female organ; but it is not clear that there is here any strict metonymy, but rather perhaps only the use of a general term when a specific might have been used. In Ezek. 16:26; 23:20; 44:7, 9, it is even less certain that the term is specific.

II. By synecdoche for the *body*.—

I Kings 21:27: וַיִּדְּרִי כְשָׁמַע אֶהָאֵב אֶת־הַדְּבָרִים הָאֵלֶּה וַיִּקְרַע בְּגָדָיו וַיִּשֶׁם־שָׁק עַל־בְּשָׁרוֹ וַיֵּצֵא

And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted.

Prov. 14:30: חַיִּי בְּשָׂרִים לֵב מְרִפָּא וּרְקֹב עֲצָמוֹת קִנְאָה;

A sound heart is the life of the flesh, but envy is the rottenness of the bones.

See other examples in Exod. 30:32; Lev. 6:3 (10); 13:2, 3*a*, *b*, 4, 11, 13, 18, 24, 38, 39, 43; 14:9; 15:13, 16; 16:4, 24, 26, 28; 17:16; 19:28; 21:5; 22:6; Num. 8:7; 19:7, 8; II Kings 4:34; 6:30; Neh. 5:5*a*, *b*; Job. 4:15; 7:5; 21:6(?); Ps. 16:9; 119:120; Prov. 4:22; Eccles. 2:3; 5:5; 11:10; 12:12; Isa. 17:4; Ezek. 10:12; 11:19*a*; 36:26*a*.

In poetic passages בָּשָׂר is coupled with נֶפֶשׁ or לֵב or both to denote the whole person even when the things affirmed are strictly true only of the inner man (Ps. 63:2 (1); 84:3).

Somewhat similarly the expression מִנֶּפֶשׁ וְעַד בָּשָׂר is used to denote the totality of a thing which strictly speaking has neither flesh nor soul (Isa. 10:18).

III. By metonymy for one's *kindred*, the basis of this usage being doubtless in the fact that it is the body which is primarily thought of as produced and producing by natural generation; most commonly coupled with עֵצָם, bone.—

Gen. 29:14: וַיֹּאמֶר לוֹ לָבָן אָךְ עֲצָמִי וּבָשָׂרִי אֶחָדָה

And Laban said to him, Surely thou art my bone and my flesh.

See also Gen. 37:27; Lev. 18:6; 25:49; Judg. 9:2; II Sam. 5:1; 19:13, 14; I Chron. 11:1; Isa. 9:19; 58:7.

IV. By further synecdoche, בָּשָׂר denotes a *corporeal living creature*; sometimes with reference to men only, sometimes of men and beasts.—

1. Of men and beasts in common.

Gen. 7:21: וַיָּגוּעַ כָּל-בָּשָׂר הָרֹמֵשׁ עַל-הָאָרֶץ בְּעוֹף הַבְּהֵמָה וּבְחַיָּה וּכְלֵי הָאָדָם:

And all flesh died that moved upon the earth, both fowl and cattle and beast . . . and every man.

See other examples in Gen. 6:17, 19; 7:16, 21; 8:17; 9:11, 15a, b, 16, 17; Lev. 17:11, 14a, b, c; Num. 18:15; Job 34:15; Ps. 136:25; Jer. 32:27.

2. Of men only.

Isa. 40:5: וְנִגְלָה כְּבוֹד יְהוָה וְרָאוּ כָל-בָּשָׂר יַחְדָּו

And the glory of the Lord shall be revealed, and all flesh shall see it together.

Joel 3:1 (2:28): אֶשְׁפּוֹךְ אֶת-רוּחִי עַל-כָּל-בָּשָׂר וְנִבְאוּ בְנֵיכֶם וּבְנֹתֵיכֶם

And I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy.

Other examples are found in Gen. 2:24; 6:12, 13; Num. 16:22; 27:16; Deut. 5:26; Job 12:10; 19:22; Isa. 40:6; 49:26b; 66:16;

Jer. 12:12; 25:31; 45:5; Ezek. 21:4 (20:48); 21:9 (4), 10 (5); Zech. 2:17 (13).

3. Sometimes, especially in predicate, with emphasis on the frailty which is characteristic of the corporeal being in contrast with spirit or God as powerful.

Ps. 78:39: וַיִּזְכֹּר פִּי־בָשָׁר הַמָּוֶה רִיחֵהוּ וְיִלָּךְ וְלֹא יָשׁוּב׃

And he remembered that they were but flesh, a wind that passeth away and cometh not again.

See also Gen. 6:3; II Chron. 32:8; Job 10:4; Ps. 56:5; Isa. 31:3; Jer. 17:5.

IV. SUMMARY AND COMPARISON

Respecting the three terms in the Old Testament, it is to be noted that רִיחַ, beginning undoubtedly as a term of physical or dynamic meaning, denoting wind, was already early in the literary period a religious term in the sense that it was used in connection with the idea of God to denote the invisible power by which he operated in the world, or for God himself as operative, but not for a hypostasis distinct from God. Relatively late it became a religious term in the sense also that it signified the power of God working to produce ethical and religious effects in men. As applied to men, probably under the influence of the thought that it was the spirit of the god that produced extraordinary effects in men, such as strength, courage, anger, ecstatic frenzy, etc., it denoted the seat of all such emotions and experiences, and then advanced to denote the seat of the ethical and religious in general. Its use with reference to the breath is probably relatively late and subsequent in general to the previously named uses.

נֶפֶשׁ, on the other hand, was from the earliest period of the literature preserved in the Old Testament a psychological and vital term, denoting the soul, or life, as that in a living, corporeal being which constitutes him living as distinguished from the inanimate, and then the being himself as living. Its use with reference to God is very rare and probably a conscious anthropomorphism.

As used to denote a corporeal living being, the נֶפֶשׁ is, of course, hypostatized; and this is also the case in respect to some of the instances in which it denotes the soul, since this is supposed to

depart from the body and exist apart from it. The latter usage may also be very early and certainly persists very late. But in the majority of cases, the נֶפֶשׁ (meaning life or soul) is not a hypostasis, but a quality or characteristic of a living being. As the seat of appetite, emotion, mentality, and moral and religious experience, the usage of נֶפֶשׁ is closely parallel to that of רִיחַ. But while נֶפֶשׁ is often used for life, רִיחַ is only rarely so used and then chiefly with reference to God as the source of life.

בָּשָׂר is fundamentally and prevailingly a physical term. Its only departure from this physical sense is in its employment by metonymy for kindred and for a corporeal living being. At the latter point, it becomes a synonym of נֶפֶשׁ, the one extending its psychical sense to include the physical and the other its physical to include the psychical. It never acquires a mental, moral, or religious sense. Its nearest approach to such meaning—and this still very remote—is its use with the suggestion of weakness and frailty.

Broadly speaking, therefore, רִיחַ is physical-religious-psychical; נֶפֶשׁ is psychical-vital; בָּשָׂר is physical.

But an instructive parallel may also be drawn between the usage of each of the three Hebrew terms and the corresponding Greek words, viz., between רִיחַ and πνεῦμα; between נֶפֶשׁ and ψυχή; between בָּשָׂר and σὰρξ.

The fundamental meaning of רִיחַ and πνεῦμα is the same, viz., wind. The first extant instances of this meaning of πνεῦμα date from the fifth century B.C. רִיחַ appears in this sense in the oldest Old Testament literature, and is therefore at least as old as the eighth century B.C. But in the same period also we find רִיחַ meaning spirit, and used of the spirit of God. The application to the demonic spirit may perhaps be the earliest, but the application to the spirit of God seems to arise out of its use meaning wind, rather than from the idea of the demon, and the use to denote the spirit of man is apparently later than with reference to the spirit of God. Both these latter ideas retain a quantitative feeling, even after the terms have come to be used personally and individually. The meaning "breath" is apparently the latest of all to appear.

The development of the usage of *πνεῦμα* is somewhat different. From the primitive meaning "wind" arises the meaning "breath," and from this in a purely physical sense come the meanings "breath of life," "life." On this basis apparently is developed the conception of a soul-stuff, out of which individual souls come and to which they return. At the close of the classical period there is the suggestion of an extension of this idea by which *πνεῦμα* becomes the basis of all existence. In the post-classical period we shall see this developing into the conception of divine spirit, *πνεῦμα θεῶν*, at first at least quantitatively thought of. But of the deification of the *πνεῦμα* there are no discoverable traces in the classical period.

Alike, therefore, in the starting-point and in the general range of usage there is a large measure of parallelism between the Hebrew and Greek terms, רִיחַ and *πνεῦμα*. But the order in which meanings are developed is not the same, and the Hebrews were far in advance of the Greeks in developing the idea of the divine spirit.

נֶפֶשׁ apparently begins with the notion of a living being resident in a living animal or man—the ghost, so to speak, within an embodied living being. The earliest extant usage of *ψυχή* is to denote the shade of a once-living being, the ghost that escapes from the body when it dies. From these kindred starting-points both the Hebrew and the Greek terms develop with no marked difference in order, the meanings "life," that quality or element of a living being which constitutes it living, and "soul" as the seat of various emotions, capacities, etc. The Hebrew writers ascribe a נֶפֶשׁ only to man and the lower animals (except as it is by anthropomorphism used of God), and this is also the use of *ψυχή* in most of the Greek writers, but Plato believes in a *ψυχή* of the universe, and Aristotle ascribes *ψυχή* (in a limited sense of the term) to plants. As to the capacity of the soul for existence apart from the body and after death, both Hebrew and Greek writers differ among themselves. Some of the Psalms affirm it, some seem to deny, Ecclesiastes is skeptical. So Homer and the tragic poets presuppose a shadowy existence after death; Socrates is agnostic about the future of the soul; Xenophon is hopeful; Plato affirms; and Aristotle denies.

Both בָּשָׂר and *σάρξ* are primarily physical terms, both pass from the meaning "flesh" in the strict sense to the more general meaning

“body.” The Hebrew term is used by metonymy to denote one’s kindred, and as a general term for man and animals, or for humanity as such. Neither term has any ethical significance. Plato regards the body as a drag upon the soul, conceiving that the latter can achieve its full freedom and highest development only when freed from the former, but he apparently never uses *σῶμα* in this connection, and does not ascribe to the *σῶμα* a distinctly ethical significance. Of any corrupting power of either body or flesh to drag down the soul there is no trace in the Old Testament. The *בשר* is sometimes spoken of as weak, but never as a power for evil.